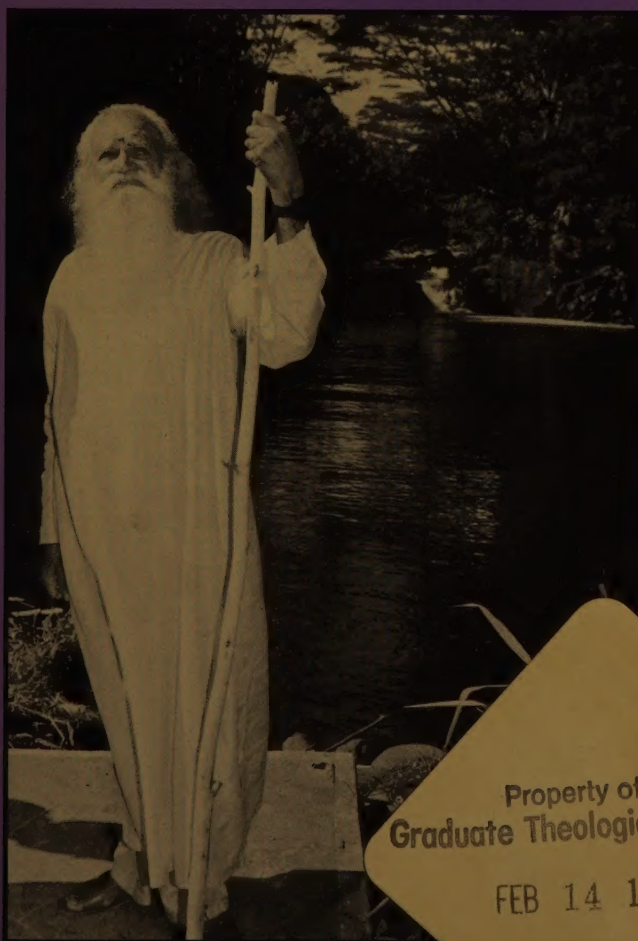


Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

January/February 1989

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UPCOMING EVENTS WITH SRI GURUDEV

JANUARY

1 Santa Barbara, CA
2-5 San Francisco, CA
5-8 Los Angeles, CA
9 Santa Barbara, CA
10 Santa Barbara, CA

New Year's Retreat
Public talk and fundraising dinner
Public talk and fundraising luncheon
Public talk
Public talk

FEBRUARY

10 Washington, D.C.

"Heart to Heart" Festival

MARCH

24 Virginia Beach, VA

A.R.E. Conference by The Association for Research and Enlightenment

APRIL

22-25 Assisi, ITALY

Federazione Italiana Yoga Annual Meeting

MAY

17 New York, NY
18 Sarnia, CANADA
19-21 Montreal, CANADA

Annual "The Swami and the Rabbi" program with Rabbi Joseph Gelberman
Public Talk
Spiritual Sciences Fellowship Conference

JUNE

24 Washington, D.C.

Vishwa Hindu Parishad Conference

JULY

15-16 Yogaville, VA
17-21 Yogaville, VA

Guru Poonima celebration
Wellness Retreat sponsored by The Lotus Center for Health

AUGUST

18-24 KOREA

Assembly of World's Religions

Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram - Yogaville for updated information.

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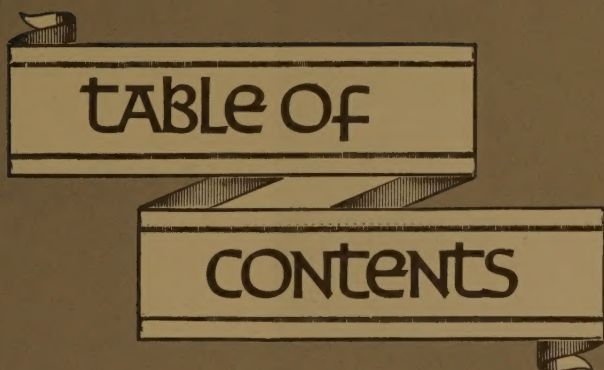


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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga -- including Hatha, Raja, Karma, Bhakti and Jnana Yogas -- as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light of Truth Universal Shrine) -- a shrine dedicated to the Light of all faiths and to world peace -- is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Letters and Poem

As I pass through the days of my life
I carry with me the gifts you have always
shared so generously. For you've given
me a better understanding of the world
and my place in it with the gifts of your
wisdom and patience. And you've made
my smile brighter with the gift of your
laughter, strength of your inner spirit
and by always being there.

M.M.
New Jersey

Beyond the body
Is the mind
That thinks lots of thoughts
good and bad.

Beyond the body
Is the Love and Light
Which is in your heart.

Beyond the body
Is the Soul
That watches over the body,

And goes to God,
Then comes to another body
That has all these things
Beyond it too.

Jyoti Sackett
age 8
Yogaville Vidyalayam

r Sri Gurudev

ough you don't cuddle and pamper
lot
r type of love is what I need to
a these dirty spots.

etimes you don't give attention or
nowledge my presence
ching me not to depend on your
a and to tune in more to Your
nce.

etimes warming me with your
ant glow
h beckoning my ego for a mighty
w".

take care not to spoil me by
ring to all my selfishness
yet all I could ever want or desire is
n in such abundance.

ently you teach me over and over
to love everyone in thought and in

lessly you accept all my meagre
npts, knowing one day I'll succeed.

uld never thank you enough nor do I
w all that I should be thankful for.

only prayer is to become just like
--with a heart so loving and selfless
pure.

S.K.
Buckingham, VA



Integral Yoga® Magazine

Founder-Director
Sri Swami Satchidananda

Editor
Swami Prakashananda Ma

Art Director
Prema Conan

Circulation
Editorial & Production Staff
Rev. Janaki Carrera
Chandra Lipscombe
Raghavan Rood

Printing
Charlottesville Press

Photography
Swami Sharadananda Ma
Swami Premananda Ma
Divine Life Society

SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.

Pranic Healing and Visualization

by Sri Swami Satchidananda



Yoga brings health. When good health comes, ill health goes. And one of the most important practices to do this is pranayama (the yogic breathing practices). In pranayama you are literally drinking gallons and gallons of vitality. *Prana* means vitality through the breath. That's the best tonic, and it's free; you don't have to buy it. That builds up your confidence, your physical and mental strength.

Let Every Cell be a Soldier

The purpose behind pranayama is to regulate the prana within. The question might arise, "Why do we want to control it? What is the use? Why not just let it move around?" But we are surrounded by pranic movements all the time. Everything outside of us moves, and we are simply bombarded by those movements and influenced by that. The environment, the people around us influence us; the air, the water, the sun, the moon, the stars -- all these influence us. If the moon becomes full, what happens? We swing around a little more. Our zodiac sign influences us. Even the thought waves around us influence us. So we are constantly affected by "influence-a." There's no need to blame some flu from somewhere -- Hong Kong, Asia, or London. We cannot escape from that; so how can we make use of those influences for our benefit? Not by changing the outside influences, but by changing something within -- by fortifying ourselves, by strengthening ourselves to handle it.

With Yoga you can develop immunity. By proper breathing you can charge your system with vitality and become immune to any disease. You don't have to fall into the clutches of "influenza" because you allowed it to "influence" you. A good yogi need not be afraid of anything.

The Lord created you. He didn't create you just to be frightened by all these little, even invisible germs, which the doctors say frighten us more than even the visible enemies. Every cell of your system can be fortified. Let every cell be a soldier in your system. We have a great battallion in us, a defensive sys-

tem. God has given it to us; nature has built that into us.

Natural Mind Expansion

Unfortunately, what do some people do? They let their defense mechanism die by taking a lot of drugs.

Some people want to get instant bliss, so they take drugs. They get high, but they lose all their power. They don't even have the power to come back and stay where they were. Many people who were in a terrible hurry and took hundreds of trips are tripping today. They trip with every step they take.

When people try to expand their consciousness with chemicals and drugs, the conscious mind is suddenly suppressed and the subconscious mind unleashed. It shakes the nerves, glands, and everything. There is a natural way to unfold one's consciousness and expand the mind. Mind expansion should be practiced consciously, through concentration, meditation, controlling the senses, and working on the physical body with Hatha Yoga and breathing exercises. Then there is gradual, safe progress.

If we pollute our body with all kinds of undesirable food and other things like nicotine, purine, caffeine, and all kinds of "ines," our cells become weak. We lose our immunity. We lose our army. So, naturally, others can easily take the offensive and take over our country.

That is why we always say, "Let everything be clean to help develop the immunity." Build up your energy. Build up your immunity, your defense mechanism. Let that fight any offenders.

Supercharge the Blood

The bloodstream gets contaminated by carbon from the different movements of the body. The carbon has to be thrown out, and that is why we breathe. As the oxygen is drawn in, the carbon is thrown out. Thus, the oxygen takes away the carbon and purifies the blood. So in our normal breathing we get a certain amount of purification. But if we do yogic deep breathing, in addition to the purification of the blood, the extra oxygen goes into the system and every cell is oxygenated.

With proper pranayama you begin to expand your lungs completely. In a deep breath, you take in about seven times as much oxygen as in a normal breath. You supercharge the blood with extra oxygen. When you hold the breath, you literally inject more oxygen into the bloodstream. Oxygen is life; without oxygen there is no life. That means you are enriching your blood with a lot of life. Your red corpuscles become even redder. The quality of the blood improves.

Not only do you take in more oxygen, but, along with the air, you take in more prana. The oxygen gets diffused in the lungs and then gets into the bloodstream, but the prana goes all through the person. It enters your physical, vital, and mental areas. That's why with a deep breath you can send your prana to any part of the body you want. Every cell of your body vibrates with new life. At that point no viruses can even think of coming near you. As soon as they come near you they get burnt out, because you have charged your system with so much life force and built up your army within. Normally we are not living one hundred per cent; most of the cells are dying. If we really want to live, we must do the yogic breathing. That is the beauty of pranayama.

Oxygen is a Great Panacea

I once read an article about a baby who had blood poisoning. It was an

emergency case, and they flew the baby to the hospital. They couldn't even treat the child because the poison was all through the body, so they decided to place him in a pressurized oxygen chamber. After a few hours they took him out and found that half the poison was gone. That is because oxygen is a great panacea, the best medicine for all kinds of poisons and viruses. It is life. That's why breathing is so very, very important. Even if you miss doing the asanas occasionally, don't miss the breathing practices. At least do a few deep breathings several times every day. Prana is the best tonic. Simple breathing can heal.

Direct Your Prana

You can direct your prana with your thoughts. The breath and the mind are intertwined. Wherever one goes, the other follows. By sending your thoughts to an affected area, you send your prana. That is the secret behind self-healing.

In a way, even when you pray for healing that's what you are doing. You trust that the Higher Power, God, is helping you to heal. So you are communicating with the Higher Power, and that energy automatically goes to the affected part, along with your little energy.

In visualization, too, you are directing your prana to the affected area. It's a form of meditation, because whatever you visualize, your entire mind is on that. It is even more powerful than physically doing or seeing something. You can do tremendous things with visualization.

You can practice visualization during deep relaxation, because at that time your body is more relaxed. Visualize something very natural: light, energy, energy from the sun, energy from the stars, energy from the ocean, ozone. The energy could be in the form of light, in the form of air, in the form of cool water. Feel that you are inhaling everything, that everything is coming

into you, flooding into your system. Feel that the healing vibrations are coming from outside and going into and all over the body. And more particularly, wherever you feel the pain or the problem feel that the healing energy goes to that point. Think of that area more.

For example: You could visualize a large ozonic wind on the surface of a big ocean. Feel that it's like a big cyclone, saying, "I'm coming into your system and bathing your whole body." Feel the ocean come in through your head and go down to the problem and out through your feet. It collects all the dirt and goes out, washing away the problems. You can even feel the cool breeze coming in with plenty of fresh energy and taking away all the toxins, going out as heat. It's all burnt out and it's going out. Like fresh air coming in and going out as carbon dioxide.

You can visualize light. "All the light rays are coming into me" Visualize heat, fire. "Here it comes. It's burning all the unwanted cells, cleaning it up, charging everything with new energy."

Or you can imagine a divine being, like Jesus or Moses. Visualize them standing there in front of you, blessing you; and from their palms, energy is pouring into you. You feel the tingle all over. You can even feel that you are surrounded by all the great sages and saints. They are all around you, showering their energy upon you, blessing you.

When you do the deep breathing feel that you are inhaling a lot of prana, a lot of vital energy. Hold your breath for a few seconds while thinking that the prana is going directly to the place that aches and that it is building it up by removing the dead or diseased cells and tension. Then, when you breathe out, feel that you are throwing out all of the illness. You can feel that with the inhaling breath fresh energy comes in, and with the exhaling breath the collected dirt is thrown out. By doing this, you

can cure many of the aches and pains in the body, as well as long-standing illnesses. Prana has that power. It can penetrate anywhere and everywhere -- just by your thinking.

When you repeat your mantram, feel that it has many beautiful vibrations, that it's producing tremendous sound vibrations in you. "The sound vibrations are coming into me and are going to burn out all the toxins, and it's going to rejuvenate me." You can use sound to clean the whole body. You even use sound to clean jewels. It's a sound method! So you can combine the mantram with these kinds of healing thoughts.

You can create your own imagery. There's no fixed way. Choose whatever feels comfortable. You can heal your body just through your thinking. Every one of your thoughts has a certain power over your body. The actions of the mind are clearly visible in certain areas. Your glands change first. Isn't it true that the moment you think of a delicious candy your salivary glands act? That is how your thoughts affect your body. If you think that you are sick, you are surely going to be sick. Think that you are healthy, and you *are* healthy. You become what you think. So think well, and you become well.



Work Through Love



by Sri Swami Vivekananda

Work like a master and not as a slave; work incessantly, but do not have a slave's attitude. Do you not see how everybody works? Nobody can be altogether at rest; a large percentage of mankind work like slaves, and the result is misery; it is all selfish work then. Work through freedom! Work through love!

Understanding Love

The word "love" is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves there can be no love in us, and our work is

not true work. This is true of work done for relatives and friends and is true of work done for our own selves.

Selfish work is slave's work; and here is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction. Real existence, real knowledge, and real love are eternally connected with one another, the three in one. Where one of them is, the others also must be. They are the three aspects of the One without a second -- the Existence-Knowledge-Bliss. When that existence becomes relative, we see it as the world; that knowledge becomes in its turn modified into the knowledge of the things of the world and that bliss forms the foundation of all true love known to the heart of humanity. Therefore true love can never react so as to cause pain either to the lover or to the beloved.

Suppose a man loves a woman; he wishes to have her all to himself and feels extremely jealous about her every movement; he wants her to sit near him, to stand near him, and to eat and move at his bidding. He is a slave to her and wishes to have her as his slave. That is not love; it is a kind of morbid affection of the slave, insinuating itself as love. It cannot be love, because it is painful. If she does not do what he wants, it brings him pain.

With love there is no painful reaction. Love only brings a reaction of bliss. If it does not, it is not love, it is mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, your friends, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

In the Bhagavad Gita, Lord Krishna says: "Look at Me, Arjuna! If I stop from work for one moment the whole universe will die. I have nothing to gain from work; I am the one Lord, but why do I work? Because I love the world." God is unattached because He loves; that real love makes us unattached. Wherever there is attachment--the clinging to the things of the world--you must know that it is all physical, attraction between sets of particles of matter. It is something that attracts two bodies nearer and nearer all the time, and, if they cannot get near enough, produces pain. But where there is real love, it does not rest on physical attachment at all. Such lovers may be a thousand miles away from one another, but their love will be all the same; it does not die, and will never produce any painful reaction.

The Goal of Love

To attain this unattachment is almost a life-work, but as soon as we have reached this point, we have attained the goal of love and become free. Then the bondage of nature falls from us, and we see nature as she is. She forges no more chains for us. We stand entirely free and take not the results of work into

consideration. Who then cares for what the results may be?

Do you ask anything from your children in return for what you have given them? No. It is your duty to work for them, and there the matter ends. In whatever you do for a particular person, a city, or a state, assume the same attitude toward it as you have toward your children -- expect nothing in return. If you can invariably take the position of a giver--in which everything given by you is a free offering to the world, without any thought of return--then will your work bring you no attachment. Attachment comes only where we expect a return.

If working like slaves results in selfishness and attachment, working as masters of our own minds gives rise to the bliss of non-attachment. We often talk of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things which guide the conduct of people--might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy.

All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice. That is, by looking upon work as "worship" if we believe in a personal God. Here we give up all the fruits of our work unto the Lord, and, worshipping Him thus, we have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish person by giving rise to attachment to results. The selfless and unattached person may live in the very heart of a crowded and sinful city; he or she will not be touched by sin.



by Dhyani Simonini

We are, on the Earth scene, like actors in a play. The scene is the 20th century, and we have created (in the resting space between lives) the props, the sets, the characters, and the scenario along which the theme and plot will develop. And (if we are *any* kind of actor) we become quite focused in our roles and immersed in the reality we have created--its hopes and dreams, its conflicts, pain, and challenges.

The problem is that during much of the performance we forget we have another life beyond the dimensions of the script and that our larger and expanded "self" is not the character we have created (and, thus, need not be affected by the crises of the role!). We fail to understand our multi-dimensional reality; the words, the lines we speak, the actions we perform *seem* to be taking place *in* time. However, these are only *guest* appearances of the higher Self, who waits in the wings watching our particular play's action--and who sometimes tries valiantly to communicate with the current actor to suggest a new piece of business or a different set of lines!

Now, let us assume that the play is also highly improvisational in nature--a spontaneous *commedia dell arte* in which we current actors have freedom (within the selected theme, casting, and lessons we prepared ahead of time) to re-direct a certain scene, to test out different styles of acting. Thus, we may change the whole direction of the play.

We may be reacting to our unseen (but, finally, *felt*) offstage consciousness; or perhaps we encounter a truly fine actor in our midst whose abilities demand our quicker growth as performers (like that multi-talented Guru actor we all could name!). We might even come out of focus from the current role enough to observe (the mind as observer?) how the script seems to be developing and whether we are "looking good" in the role--and may try consciously to adapt a bit! Yet, whatever we do, there remains a theme to the play: the play and all its characters are concerned with the actualization of the intuitive truths of beauty and love and internal Godliness into an artistic (or, at least, a *balanced*) form! We must do this with a creativity so vast and sweeping that it awakens the latent abilities within each actor.

Most heartening of all (to the temporarily discouraged actor), the plays certainly *do* have a purpose! In them, the multi-dimensional personality can *learn* through its own actions, trying out endless changes and re-directing the scene. Let us do this with spontaneity and unbounded joy, knowing that we have an inner guideline, knowing that we have the knowledge of the Master Playwright coming to us from our inner senses! Most of all, we need to know that, on the great stage of the soul, we have *not* been left abandoned within a role that we have forgotten our own creation of! We are far *more* than the current role in the current production.

And, we are not victims; however much we may have forgotten of our reason for selecting to appear in this role of this production, we have had (and continue to have) a hand in the writing of the current piece. The meaning of the play is within us, within the nature of our true being. True, the ability of this actor lies within the multi-dimensional self, the core "us". Yet, the current actor, the three-dimensional self, has access to this potential as he or she raises his/her level of commitment, comprehension, and creativity by learning more of the role's relationship to the God within.

So, we hope the final bow will be

because we walk out into the world today believing that we can do the role of peace, love, and service--that we can enter into the presence of our own true characters and lovingly express the truths--that in ourselves we may see that which shines and is beyond corruption--that we are the beloved of God, dancing in the light.

Dhyani Simonini, teacher in the Buckingham County High School and devotee of Sri Gurudev, is founder and director of the drama organization for young people the Buckingham Touring Company.

Dancers of Light Caught in the Night

*We are all dancers of light.
Moving amid the darkness of night
We move, unknowing of what is within
To the beat of the ego's ignorant whim.*

*The ego like a blindfold covering the eyes
Hiding the Self with all of our ties
Still the Self sits patiently watching it all
Waiting only for surrender to call.*

*Total surrender is all we need
For God to nurture us growing seeds
Without it everything ends in binds
And we'll never be able to control the minds.*

*Total surrender the key to all happiness
Leaving behind all that is less
For nothing amounts to our goal within
That's what I'm told, that's what I believe in*

*We are all dancers of light
Moving amid the darkness of night
Experience all that is within
Breaking free of the ego's whim.*

by Gita Wenzel

Souper Soups

by Rev. Bhavani Miller

This past summer was one of the hottest on record in most parts of the country, including Columbus, Ohio where I live with my husband and two-year-old son. It was certainly too hot to cook; the stove remained idle after 10 am and the oven was not turned on for months.

Blissfully, the heat wave finally broke, and I am back to cooking again. With the cold of winter now upon us, I am once again preparing some of my favorite warming soups.

I often see recipes for making huge quantities of soups so that some can be frozen for later use. Though it is nice to make enough to save for a day or two, I prefer to make simple soups fresh as often as possible. I never freeze soup. Any vegetables used deteriorate when frozen, and the reheated soup is never very palatable again. Also, the prana, or life force, in the food is greatly lessened, and the quality is tamasic (creating dullness and laziness in mind and body). This life force energy is not to be quantified in nutrition textbooks; yet, for



me, it is far more important than measurable vitamins and minerals.

Making soup need not be an all day affair. Many soups take only a few minutes to prepare and offer a filling, nourishing complement to any meal. A heartier soup can certainly form the basis for a meal, perhaps with some warm whole grain bread and a salad. These then are several of my favorites. My non-vegetarian friends like these as well and are always surprised at how "meaty" they taste. (I generally prefer to use the word "flavorful"!) The use of a home-made vegetable stock can add a delicious richness to your soup as does the use of miso, a Japanese condiment made from naturally fermented soybeans and salt. Found in natural food stores and oriental markets, its earthy flavor will perk up almost any soup.

Creamy Carrot-Yam Soup

*3 Medium carrots, chopped
3 Yams, peeled and chopped
Water to cover (about 4 cups)
2 Medium onions, chopped or slivered
1 Tbsp. unrefined sesame or olive oil
Fresh parsley (or coriander leaves)
Red miso to taste*

Put carrots and yams in large saucepan and cover with water. Bring to a boil, reduce heat and simmer until carrots and yams are completely tender.

Meanwhile, saute onions in oil until

translucent but not browned.

Blend carrots and yams with water in blender until smooth and creamy, and return to saucepan. Add sauteed onions and add water if necessary to achieve desired texture. Add red miso to taste (2-4 Tsp) and garnish with plenty of fresh chopped parsley.

As the weather warms into spring again simmer soup briefly with several sprigs of fresh mint leaves for a lighter and more refreshing flavor.

Serves 4.

Four Onion Soup

This soup takes a bit longer than the other two but is definitely worth it. It does keep well for several days in the refrigerator.

*2 Medium yellow onions
2 Large red onions
1 Leek
(or substitute 2 large white sweet onions for the onions and leek above)
2-3 Tbsp. extra virgin olive oil
4 Scallions
2 Pinches wakame seaweed flakes
1 Tsp. fresh ginger, grated
2 Lemons
2 Tbsp. whole wheat flour
6 Cups hot water
Sweet white miso to taste, or parmesan cheese*

Slice onions very thin and saute very slowly over medium low heat. Use large heavy saucepan and stir frequently. Onions should cook down and become sweet and tender. This step should take about 20 minutes (the longer the better). You may need to add a bit of water if onions start to stick but use as little as possible.

Add the flour and stir constantly until it browns slightly. Add 2 cups of the hot water and stir with whisk until flour is completely dissolved. Add the rest of the water, bring to a boil, reduce heat and simmer for 10-20 minutes. Meanwhile add the wakame and fresh ginger.

Just before serving add chopped scallions, white miso and juice of one lemon. Slice second lemon into thin rounds and place one slice in the middle

of each bowl. If using parmesan cheese, grate 1-2 Tbsp. onto the top of each serving.

Serves 4-6.

Creamy Pinto Bean Soup

Whenever I cook pinto beans I always make enough for several meals. This is a great way to use up leftover beans and still have a hearty, warming soup.

*1 Clove garlic, minced
2 Leeks or onions, chopped
1 Stalk celery, minced
2 Tbsp unrefined corn oil
1 Tsp. cumin powder
2 Cups cooked pinto beans, blended in blender with
1 Cup water, until smooth
Miso or salt to taste*

Saute leeks or onion in corn oil over medium heat. When wilted, add garlic and saute over lower heat so as not to burn it. Add celery and saute several minutes more, stirring well. Add cumin powder, roast for a minute in the oil and vegetables and then add the creamy bean mixture. Simmer for several minutes, adjusting water if necessary. Season with miso or salt to taste.

Garnishes and toppings might include: chopped parsley or cilantro leaves, cubed avocado or tomato, a spoonful of hot sauce or yogurt. Sometimes I mash ripe avocados with a little yogurt and put a dollop on top of each serving and top that with chopped tomato and parsley.

Serves 2-3.



A Poem in the Yogic Alphabet

(Inspired by the writings of Master Sivananda and the teachings and living presence of my spiritual teacher, guide, father and friend--the Reverend Sri Swami Satchidanandaji Maharaj.)

A dapt, adjust, accommodate,
apply, assert, ascend;
accept, approach, associate,
aim, attain, attend.

Analyze, advance, assimilate,
bow, bear injury, be bold;
be cheerful, truthful, compassionate,
build, bend, behold.

C ontrol, conserve, collect,
concentrate, check, cure;
cultivate, chant, connect;
develop, exert, endure.

Follow, flow, forgive,
find, free, feel;
gain, give up, give,
gaze, hope, kneel.

h ave patience, courage, humility,
faith, contentment and edification;
Have tolerance, mercy, sincerity,
honesty, generosity and devotion.

Let go, learn, improve,
plan, plod, love;
meditate, march, move,
overcome, observe, take notice of.

p ractice, perfect, prostrate,
preserve, progress, purify;
persevere, possess, penetrate,
pray, renounce, rely.

Repeat, reflect, renovate,
remove, reduce, restrain;
release, realize, regulate,
receive, rest, remain.

S tudy, sacrifice, seek,
surrender, struggle, strive;
serve, sit, succeed,
subdue, strengthen, survive.

Tap, train, try,
think, transform, teach;
triumph, unite, visualize,
watch, wait, reach.

W ork, withdraw, will,
write, wish, win;
What will happen, do you wonder,
in the end?

by Jyoti Kshama Devi

Thai Pongal:

A New Vision Dawned

by Mrs. Rukmini Rasiiah

Thai - month of January

Pongal - specially cooked rice for offering to the Deity

Thai Pongal is a harvest festival, celebrated all over India and Sri Lanka. In the southern parts of India, harvest time is also springtime. A good harvest sustains the prosperity of a nation. If a harvest fails, famine and disaster take over. Hence, Thai Pongal is celebrated not only by farmers but by all people, offering grateful worship to their Maker.

The preceding month of Margali (December) is a very holy month to the Hindus. Daily, early morning baths and sacred and special prayers are offered to the Gods--*Thiruvampavai* to Lord Siva, and *Thiruppavai* to Lord Krishna. These culminate on the 14th of January. According to the polar calendar also, the period represents the positions of the Earth and the Sun, and the movement of the Sun from the south toward north, with reference to the Earth. During the next six months, the gates of Heaven are believed to be open.

A farmer's life is the most attuned to God and Nature. He depends entirely on the bounty of Mother Nature.

Cultivation is done according to the different monsoons. If, however, the rains do not come during the expected seasons, crops wither through drought and die. Not all farmers can afford the luxury and convenience of storage tanks for irrigation. Even wells dry out at times. Hence, a farmer's life, every step of the way, is one of utter faith, piety, and invocation for the blessings of the

Lord. His utter faith carries him through. A bountiful harvest fills his heart with overflowing gratitude.

On Pongal day the whole household rises early; baths and preparations are finished even before dawn. An open section of the garden is marked and polished with cow dung and smeared with turmeric water (these are considered holy by the Hindus, and considered anti-bacterial substances by the scientists). Beautiful decorations called *kolam* (designs done with white and red powder) are drawn. Separate designs for the different items: the cooking pot, oil lamp, *nirai-kudam* (water pot with coconut), incense, camphor, and a special place for the symbol of Lord Ganesh and offering of *prasad*. Holy ash and *kumkum* are reverently placed on both pots and the coconut. The very atmosphere is one of deep reverence as the pot of milk is placed on the wood stove. The fire is not allowed to go low, even for a second. Everything is timed so that the pot boils over as the sun rises. And everyone waits with baited breath to see the milk boiling over.

If the milk boils over toward the rising sun (which it always does by the Lord's blessing), the household is jubilant. That is a sign that the Lord has accepted their love and gratitude overflowing from the fullness of their hearts, symbolized by the overflowing pot of milk. Even the little ones, who

do not understand it but sense a significance, light their firecrackers at that very moment. When almost a quarter of the pot has steadily boiled over, rice and other ingredients are mixed in.

The cooked rice is then served, together with all varieties of fruits, sweets, nuts, yoghurt, honey, and whatever else the household wishes--and offered as *prasad* to Surya Narayana, the sun as Lord Narayana. *Bhajans* and prayers are offered with deep reverence. After this, the *prasad* is taken into the house and distributed. Before the household dines, however, portions are served to be sent to their neighbors. Everyone's heart is full! The prosperity of the year is assured with a good harvest. Peace and joy prevail. The day culminates with temple worship, visiting relatives and friends, and sharing the joy.

A Different Celebration

On the 14th of January 1963, however, there was a significant difference in one area.

The temple was a small one dedicated to Lord Muruga. The symbol of worship was the Lord's *vel* (staff). This temple was situated in the town of Jaffna near a crossroads junction. All pilgrims and daily worshippers coming from three directions had to go past this temple on their way to the famous and historical temples in Nallur, dedicated to Lord Muruga and Lord Siva. Early morning worshippers rushing past to be in Nallur for the five a.m. *puja* (worship service) barely had time to even glance inside. They automatically folded their hands in obeisance, dropped coins in the box at the entrance of the temple, and proceeded on their way.

On this day, the passers-by were compelled to halt and stare at the scene that faced them. They were surprised--no, thunderstruck!--by what they saw. Could this really be happening?

Everywhere in the compound and even in the built-in area in front of the temple where people gather to do worship and *bhajans*, small fires were burning bright with pots of water cooking on

the fire. Men, women, and children seemed to be all over the place--women cleaning rice, men carrying bundles of firewood, and children lighting firecrackers with glee. Who were these people? Surely not from the lower classes! Yes, the tree-climbers, toddy toppers, and road-sweepers. Is the world turning upside down? Wait! Stranger still--aren't those youngsters, happily mingling with these people, from the real upper class?

Customarily, those of the upper classes never mingled with the lower class people. Visiting them or partaking of food cooked in their homes was unheard of. Even water from a well in their garden was not used (although the politicians who went to their houses to canvass their votes magnanimously and condescendingly drank the water of a coconut straight from the coconut palm). That day the youths were not only mingling with them, but they were also helping them with their chores. What madness! Oh, no! Surely these youths are not Swami Satchidanandaji's devotees from the Divine Life Society! But, of course, who else but them? They are the only ones who will dare accomplish such deeds.

Anger and disgust were clearly visible on the faces of the conservative onlookers. Amusement on some who considered the scene as a good joke. Some hurried on, fearing that their displeasure would be visible.

The younger generation of the people who were not accepted by the high society were progressing fast with the advent of free and equal education. A few of them, however, impatient for recognition of equality in every sphere, had grouped together, and they found pleasure in disregarding and annoying the employers of their forefathers. If this unruly element even suspected displeasure, there would be trouble.

So they all went on their way, and many of them did not return by the same way again. Those who had to pass the temple to reach their homes were

hurrying past when Sri Gurudev's devotees who were helping the revellers ran to waylay them and invite them in. Their plea was so sincere that it was hard to refuse. The boys who were waiting only for a sign of relenting, virtually pulled them in. Was it proper to refuse partaking of *prasad* offered to the Lord even though it was cooked by the lower class people? Well, let us take it as prasad (a blessing).

Perhaps a new vision dawned in the hearts of these people. Most of them were present at that evening's Bhajan meeting, uninvited. Sri Gurudev's devotees, the youths who had accomplished this herculean task were jubilant. They had done it! Their devotion and belief in his teachings had given them the strength to accomplish this with his blessings. "God is One. God is for all. All humanity are HIS children!"

Before noon their successful work was reported to their Guru. They went to their spiritual father eager for his appreciation. They got it. He praised them, blessed them, and said he was very happy with the way they had expressed their love toward one and all, regardless of differences. They asked for his message of blessings for the evening's Bhajan meeting. "Tell them the story of the mustard seed," Gurudev said.

In some villages people believed in superstitions. Whenever any ailment took time to cure, it was believed that the patient was possessed by evil spirits. Soothsayers were brought in to drive away the evil spirit. Rituals were performed. The sincere soothsayers piously chanted special mantrams, with pots of water around. When they believed that the water was charged with the vibrations of the mantrams, the patient would be bathed with this water for healing. Once, an overconfident and pompous soothsayer tried to charge mustard seeds with the vibrations of his mantrams to cast away the evil spirit, but, even as he started, the spirit possessed the mustard seed itself, and nothing further could be done.

The message was clear. Victory should not raise the head of ego in its wake. This loving spiritual father, while appreciating and praising his children, yet, lovingly and gently had reminded them about the correct path of selfless service done only to serve. With the proper attitude, they could go on accomplishing more.

Their hearts were full. The day was not only a celebration of Pongal but also one of humble and heartfelt gratitude to their Maker for the blessings of a loving and gracious teacher in their midst.



1. REPENTANCE.

Admit that you made some mistakes.

Our own conscience tells us what our mistakes are.

Mistakes are over-indulgences.

RESOLVE THAT:

"I created the problem. I was the master of the problem. I am sorry for it. I admit my mistake. I repent for it."

2. BLOCK FURTHER WASTAGE OF YOUR IMMUNITY OR ENERGY.

Stop wasting energy. Anything that drains your energy should be avoided — such as worry, stress, fear, anxiety, etc.

RESOLVE THAT:

"I created the problem and I am going to destroy it. I will do that by stopping all the ways that I lose my immunity."

3. BUILDING IMMUNITY.

Through healthful practices and lifestyle and positive constructive thoughts, the immune system can be rebuilt.

The body should be a good clean conductor to receive the cosmic force.

Something cannot draw or conduct energy without being a clean channel.

RESOLVE THAT:

"I will do everything possible to add more immunity to my system through clean living, clean diet, clean thoughts. I am building my immunity."

4. FEARLESSNESS.

You must never give up.

You can face the situation and overcome it with hope, courage, faith and fearlessness.

RESOLVE THAT:

"I am the master of the creation, and I will be the master of the destruction. I am not afraid of the disease. I am not going to be afraid of this anymore because I created the problem and I can undo the problem."

5. FAITH IN A HIGHER POWER.

Believe that you can draw healing energy from the Divine by clean living.

RESOLVE THAT:

"I have total faith in a Higher Will—a Higher Energy. By my clean habits I will be able to tune in to that and receive all the strength and energy to recharge my system."



DAY BY DAY WITH SRI GURUDEV



ENGLAND:

World Academy of Yoga

19 - 21 August. This was the third World Academy of Yoga to be held in Egham, England. Once again we were privileged to have Sri Gurudev as the main speaker. A small group of his devotees were waiting to welcome him as he came for the opening ceremony. We were all so happy and excited at the prospect of meeting Gurudev, as it was a year since we had last seen him. We were not to be disappointed; our hearts just melted and we were filled with joy at the first sight of him.

At his talks over the weekend, Gurudev said that if we want to experience real spirituality we need to become like children. He explained how easily children from different countries, castes and creeds become friends. With children, he commented, no introduction is necessary--not like adults, who always wait to be introduced first. He said that the secret of expanding the spirit in us is to set aside the ego, which produces divisions, and that ultimately we are all children of God. Keep the mind always in peace and joy, he told us, sacrifice the ego. Gurudev quoted, "When shall I see Thee? When 'I' ceases to be." Ananda, supreme bliss, is above happiness and unhappiness, he explained.

On Sunday evening, after the Congress finished, some of Gurudev's devotees went to the Sri Muruga temple in London, where Gurudev had been invited to speak at the Fourth Anniversary celebrations. Gurudev went to each of the deities and offered prayers. He spoke to the gathering in his native Tamil.



Sri Gurudev and Canon Biles of St. Mary's Church in England.

Although, those of us who didn't understand Tamil couldn't understand the words, we could hear that they flowed beautifully. We could see that Gurudev looked radiant, his audience happily basking in that light.

-Vimala Landreth and Moorthi Storey



Visiting the Buddhist Vihara.

NEWCASTLE, ENGLAND

Sri Gurudev arrived at Newcastle Airport on the evening of Wednesday, 24 August. He was driven to the home of Muriel Holmes at Rowlands Gill--about five miles from Newcastle--where he would stay for the next few days.

Upon arriving at Muriel's home, he was greeted by several devotees and was presented with a beautiful cake in the shape and color of the LOTUS Shrine. It was really a masterpiece. Muriel spent quite a few years in India and has many nice things in her home, one of which is a beautiful *deepak* (oil lamp). No one, however, knew how to go about lighting it, and she felt that it was such an auspicious occasion that we must find out. To her delight, Sri Gurudev made some wicks from cotton wool, poured some oil in the lamp and lit it. The lights were turned out and it was a very beautiful scene, a very special start to Gurudev's visit to us.

The next morning, Thursday, was a great occasion too. Sri Gurudev was to officially open a restaurant, "The Singing' Hinney," for Lakshmi and Jim Waters, two of the Newcastle devotees. When Gurudev arrived, there were about twenty-five people waiting to greet him; devotees with families and friends. There were decorations and flowers and a ribbon across the door. Gurudev cut the ribbon, after saying prayers and giving his blessings for the success of the new venture. Many people had done much Karma Yoga, and they were rewarded with some wonderful time shared with Gurudev over a lovely meal.

On Thursday evening, Sri Gurudev gave a lecture entitled "Peace is Within our Reach" at the University of Newcastle upon Tyne. Many people had bought tickets, but about fifty extra people arrived and extra chairs had to be set up. Sri Gurudev gave a wonderful lecture, and many people who had not seen him before were very moved by his beautiful presence and the love and peace which surrounds him.

On Friday morning, Sri Gurudev was driven through some of the beautiful

Northumberland countryside to visit Harnham Vihara, a Buddhist monastery. While driving, Gurudev remarked that it was like driving to Chettipalayam, the village of his birth. Upon arriving at Harnham, we saw about a hundred people waiting. Gurudev was warmly greeted by the *bhikku* in charge, The Venerable Pabhakaro, and introduced to the other monks and *anagarikas* there. Gurudev was taken on a tour around the Vihara, including the new Sangha Hall, which is under construction. There was a meal offering in celebration of the visit, and Gurudev was given a traditional monk's begging bowl in which to have his lunch. Many people had prepared beautiful food, and it was set outside where everyone helped themselves. It was a beautiful, warm, sunny day (one of the few this year in England) and most people sat around on the grass to enjoy the meal and festive atmosphere. After lunch Gurudev spoke informally to a relaxed group of people inside the Vihara.

Friday evening saw a visit to the Newcastle Hindu Temple where Gurudev gave a delightful talk on Bhakti Yoga.

Our day of Yoga at the University on Saturday began with a lecture by Gurudev on "Integral Yoga in Daily Life". It was a brilliant lecture, Sri Gurudev was so full of fun, but so humble and loving too; and he won many hearts. When he took his leave just before lunch time, there were many tears flowing. I feel that the love and devotion of many people there will surely draw him back again.

The day ended with some beautiful kirtans led by Phil O'Donohue, from Manchester, who had led the chanting at various times during the visit. Our very warm love and grateful thanks go to him and to everyone who helped make this visit a wonderful success.

We have been so blessed to have had our beloved Gurudev among us and hope that his light will continue to shine brightly here in Newcastle.

-Vimala Landreth and Moorthi Storey



An outing of Master and devotees into the beautiful Zinal countryside.



An informal mountain satsang.



ZINAL: Historic Meetings

In September 1988, Sri Gurudev attended the annual meeting of the European Union of Yoga Federations. The organization, headed by our dear Mr. Gerard Blitz, beautifully promotes communication and education among many different Yoga teachers and groups. Since its beginning, Sri Gurudev has been asked to come as a major speaker. This year, for the first time, an historic meeting took place. Unity in Yoga (the North American organization), the European Yoga Federation, and the Union of Latin American Yoga Federations gathered for a special meeting, to discuss the possibility of future collaboration and other meetings in other places in the world. All of these federations consider Gurudev to be one of their founding & guiding members.

Sri Swami Chidanandaji, President of the Divine Life Society and beloved



Sri Gurudev and Mr. Blitz display photos that were presented to them by Carla Sgroi to commemorate Mr. Blitz's most recent visit to the Ashram in Virginia.



Swami Nischalananda, Sri Gurudev, Swami Yogamudrananda, and Sri Swami Chidananda. Nischalanandaji and Yogamudranandaji were also speakers at Zinal '88.

brother monk of Sri Gurudev, was also a major speaker during the Zinal gathering. In a moving ceremony, Gurudev and Swami Chidanandaji led the celebration in honor of the Jayanthi (birthday observance) of their spiritual master, Sri Swami Sivanandaji Maharaj.

The theme of this year's meeting in Zinal was "Man and Suffering." Gurudev gave two major addresses on the subject, and he managed to have people laughing, even on such a serious topic.

NEW YORK: Growing Young

Friday, 29 October, 1988. "The Art and Science of Growing Young" was the subject of Sri Gurudev's public talk that filled Christ Church in New York City. He seemed to be having a lot of fun with the subject, as he jokingly recommended Nautilus machines and plastic surgery. Then he got serious. "The best way to keep oneself young, mentally and physically, is to follow Mother Nature," he said. "When we use too

many artificial, unnatural things we grow old. Modern medical science is just beginning to understand that."

He told the audience that youth and vigor is our birthright. We are not supposed to grow old until the last minute; and he gave himself as an example, saying that he is soon to be seventy-four years old.

Gurudev then recommended rising early, before the sunrise, and doing meditation and chanting, followed by a few Hatha Yoga asanas. "Early to bed and early to rise," he lead the audience in chanting, "makes a man healthy, wealthy and wise."

During the second hour of his talk, Gurudev answered questions which people had written out on index cards. One was about the moral medical dilemma of using life support machinery on terminal patients. Gurudev said he felt that if the person would have no chance of living without artificial life support, there's no point in keeping him or her alive artificially.

Another question asked if people who are suffering from irreversible diseases like cancer or AIDS should consider suicide. "Not at all," he exclaimed, "Never! Never! Never! You may think you'll escape the pain, but you won't. The pain is caused by your past actions, your karma. Pain is your friend; it is there to purify you. The moment you face the pain and accept it, the pain will diminish. It will not be a pain when you understand and accept it. Suicide will only double your pain."

-Karuna Kreps

Yogaville: City of Saints

The weather was bitter cold, and rain drizzled off and on, but the mood was warm and bright as--on 10 November--Sri Gurudev joined Ashram members for a long-awaited ceremony: the cornerstone laying for a monastery.

Most of the sannyasins (monastics) live in various trailers on the Ashram property. Now, thanks to a loving and generous private donor, who wishes to remain anonymous, construction of a monastery to house all the swamis has begun. The simple but comfortable dwelling will house men and women separately and will be constructed by New Age Builders. Architect Asangan Binstock worked carefully and lovingly with Sri Gurudev, Ashram President Swami Shankarananda, Swami Chidananda, Swami Bhaskarananda and Swami Swaroopananda, as well as New Age Builders' Rev. Bhagavan Metro and Ramakrishna Sackett, to perfect the plans.

After a worship ceremony, Sri Gurudev came forward to say a prayer and place a beautiful Sivalingam stone in the northeast corner. It was precisely noon when he carefully set the stone in cement. As the sannyasins came forward, one after the other, to place a shovelful of cement over the stone, Gurudev was playful. He commented, "Monastic. Mono-stick. Stick to your guru and you will be liberated. . . If any

monk who places cement here ever wants to leave the order, he or she should come, dig up and take back that piece of cement!"

Swami Bhaskarananda, Yogaville Development Manager, spoke briefly. Offering heartfelt gratitude to Sri Gurudev on behalf of everyone, especially the swamis, he said, "This reminds me of arriving in Rishikesh for the first time. The tour group I was with approached Haridwar, then Rishikesh. It was so moving when we saw the sign that says, 'Welcome to Rishikesh--the City of Saints.' I hope someday people can say that about Yogaville--the City of Saints."

Sri Gurudev spoke movingly, commenting that this has been a long time dream of his, first the LOTUS, and now a monastery for the sannyasins. Looking around at the gathering of so many Ashram members--householders, children, teenagers, as well as monks--Gurudev reminded us that not only sannyasins, but everyone can be saints. "We *can* make this whole community into a true City of Saints."

-Swami Prakashananda Ma



WASHINGTON:

Creative Altruism

A unique and inspiring event took place in Washington, D.C. on 14 November 1987. The Institute of Noetic Sciences presented their first annual Temple Award for Creative Altruism. It was presented at a dinner and ceremony held in the Caucus Room of the Russell Senate Office building at the Capitol.

Sri Gurudev, a Patron on the Institute's Honorary Committee, attended the program. Among the other distinguished patrons were Mr. Eddie Albert, Mr. Art Linkletter; Senators Cranston, Hatfield, Pell, and Trible; Dr. Ashley Montague, and Dr. Robert Muller.

The Temple Award honors persons whose lives and work most clearly radiate the light of love and service. This year's recipients included: Mr. Frances Brennan, Founder of the Seven Seas Home for Alcoholics and the Homeless; Ms. Alice Harris, Founder of Parents of Watts Program; Mr. and Mrs. Glen Lett, Founders of the Trickle Up Program; and Father Bruce Ritter, Founder of Covenant House. Presenters of the awards included the philanthropist Mr. Laurence Rockefeller and actor Mr. Robert Young.

The Institute of Noetic Sciences was founded in 1973 by former astronaut Edgar Mitchell. The Institute's purposes, as stated, are: "To broaden knowledge of the nature and potentials of mind and consciousness, and to apply that knowledge to the enhancement of the quality of life on the planet."

The program opened with a prayer by the Very Reverend James Parks Morton of the Cathedral of Saint John the Divine. Sri Gurudev and other distinguished guests, including the Soviet Ambassador and former astronaut Rusty Schweigart, were introduced. A dinner and the awards ceremony followed.

This event was an inspiring occasion that drew together many extraordinary leaders and supporters of the realization of the human potential.

-Swami Premananda Ma

NEW YORK: Power to Change

"Unlocking the Power to Change Your Life" was the topic of Sri Gurudev's 18 November address at Christ Church in New York. The audience, preconditioned by previous exposure to his presence, was full of quiet expectation, and had been further prepared by Radhika Miller's divine flute music. Radhika had come from California for this evening and the benefit luncheon to be held the next day.

Gurudev's first divine words were mischievous: did we want to change our lives for better or worse? There was much laughter. Immediately going to the core of the evening's subject, he reminded us of the causes of stress: We form habits and then, when circumstances force us to change those habits, we cling to them--with tension resulting. Even in the pursuit of a spiritual life this happens; we establish goals for ourselves, and then become upset with ourselves if we miss even one meditation session. We lose our peace in the name of God, even though God *is* peace. Gurudev told us that we should let nothing disturb that peace. Real change comes in life when we accept the fact that friends, money, praise, blame, all come and go. We also need to see that we will change for the worse before we even think of changing for the better! He asked us not to take on more than we can handle. When we take on too much, we fail and become discouraged. Small steps leading to small accomplishments lead to confidence. The power of mind is tremendous, but it must be trained. Gurudev quoted the slogan of the united Negro College Fund: "A mind is a terrible thing to waste." But the mind should be developed, he explained, in order to do something of benefit to others--not for ego gratification.

The evenings question and answer session encompassed concerns about relationships, the pain of loss, reincarnation, ego, the value of ritual, anger--in other words, a full spectrum of human challenges. Gurudev's answers were

specific.

Asked what to do about the attraction of the opposite sex, he pointed out that there is nothing inherently wrong with this entirely natural drive. However, if one wishes to not become involved with others in that way, one must examine the reasons for choosing that status. If one is happy alone but the mind gets pulled toward physical attraction, it's necessary to examine the situations that cause this. One should be aware of activities that are stimulating in that way. Sexual movies and magazines, food that excites the senses, sensual clothing, and thinking about sexual matters--all these compound physical desire and should be avoided. One should keep very busy in

public service.

Another questioner wanted to know why people continue to indulge in bad habits even after they become aware of them. The answer lies in the habits discussed earlier in the evening, Gurudev said. The expression, "The spirit is willing but the flesh is weak" is incorrect, he told us. "It's the *mind* that's weak."

Many, many people who were present that evening have commented on the depth of their reactions. It was a satisfying, comforting evening. Sri Gurudev will not give another public talk in New York until late spring, and he will be missed.

-Kalyani Neuman

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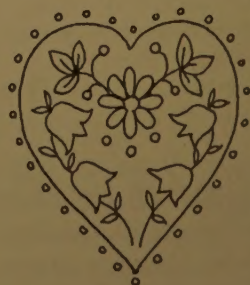
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"When we use too many artificial, unnatural things we grow old."

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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is to realize the Universal Truth, to express the spiritual unity behind all the diversities in the entire creation, and to live as members of the one universal family. To accomplish this goal, maintain your natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satgurunand
B.